1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9

Weapons.—The *Carajá* use bows and arrows (pls. 20, *bottom, left;* 21, *left* and *center*), and their mythology indicates aboriginal use of the spear thrower for hunting monkeys. Recently, they have used a spear thrower of the upper Xingú River type for sport.

Pottery.—Pottery vessels include several forms of plain ware (fig. 20).

SOCIAL AND POLITICAL ORGANIZATION

The kinship structure may be described as double descent. Both lines are important, the greater emphasis falling on the mother's line, and both lines serve different functions. Village citizenship, adoption, and the closest affectional ties are reckoned in the mother's line. Moiety membership and the offices of chief, priest, and food-divider are patrilineally inherited.

The fundamental unit of social organization is the village. Every village has one or more ioló, children of chiefly line, designated by the chief for preferential treatment by the members of the village. The chief names the ioló who is to succeed him or, if he fails to do so, the village makes the choice at his death. Girls of chiefly line are similarly chosen for preferential treatment; each of them is known as the "hidden woman." There is some indication that women functioned as chiefs in former times, but today there is no woman chief. The chief has no coercive powers but directs the village by recognizing the will of the majority in such matters as the selection of camp and garden sites and the announcement of a move at change of season. His principal function is to act as peacemaker, and people readily submit to his adjudication. Because of the importance of religious ceremonials, the priest and the shaman frequently exercise more authority than the chief. When all three offices are vested in a single individual, his authority may be considerable, but it is kept in check by the right of a discontented person to move at any time to another village.

Within the village the important unit is the household. Residence being matrilocal, a household consists of sisters, their husbands, children, and the husbands of grown daughters. Marriage is restricted to one's own generation, the preferred mate being a cousin on the mother's side. There is no sanction but ridicule against wrong marriages, and there are many cases of cross-generational marriage. Marriage is predominantly monogamous, but a few instances of polygyny and one of polyandry were encountered. The avunculate is very important and involves many social and especially ceremonial duties. Cooperation in the household is close and in the village fairly close. In addition, villages are grouped together in ceremonial units, generally consisting of three or four neighboring villages, which celebrate important feasts jointly. This ceremonial unit acts as an insurance group when a village's crop fails or its fish supplies grow scarce. Beyond this, the only intervillage ties

/28 cont./

also hold for the relationships prevailing among the Karaya.

The village communities composed of such family units, each of which has a particular name, seem to be like gau communities (2). The agricultural land belongs to the whole

2. Post, Stud. z. Entw. d. Familienrechts /Essay on the Development of Family Law/, p. 83.

and is tilled in common. Hunting and fishing expeditions are also undertaken in common, and the yield in booty, field produce, etc. divided among the families. The chief supervises all of these communal activities and achievements. He is supported by the community; the property of all tribal members belongs to him (3). On the other hand, it is his duty to adopt

3. Couto Magelhães, Peterm. Mitth., 1876, p. 121.

orphaned children, particularly the sons of those slain in war. The personal qualities to which he owes his office today are less prowess in war /29/ than the skill, experience, and linguistic knowledge required to deal with the Whites. Thus, even prisoners of war adopted into the tribe who distinguish themselves at this can achieve the position.

The chief organizes the war and hunting expeditions; he determines the camp sites and the locations of plantings and, after the burning over of the strip of forest (roça) concerned, divides the agricultural land, which is marked off by posts, among the individual families.

His effectiveness in the administration of justice is important. In case of quarrels between men he acts as referee, while his wife decides those of the women. It is his duty to bring offenders to account, but he does not inflict the punishment, which, according to the Indian law of retaliation, is a matter for the injured party. Murder or bodily injury are therefore avenged by the relatives of the victim without further ado.

/201 cont./

342 The chief's house is a communal structure. It is built by all
● 476 the married men, while the activity of the young people is limited
437 to cutting out and tying together the leaves for the roofing. The chief pays for this with arrows, lances, and clubs.

342 Besides these houses there are lighter protective walls (1),

1. Fonseca already mentioned these protective walls in 1773: The tents consist of two mats, one of which serves as a rug, the other as protection from the sun. Rev. trim. 8, p. 378.

a type of wind screen, in the shade of which the family usually remains during the day, and where the cooking is done. On journeys they serve as the sole dwelling, and in the village as drying racks for the aprons of the women.

There are various kinds of such protective walls.

[879] 1. Walls: Walls of palm leaves are fastened to several vertical poles in the same way as for the house covering (nõbõ), or mats are tied to them, forming a vertical wall (bũlẽ). Such walls are encountered in almost all the houses, and they are usually fastened to three poles; also, however, walls of this kind which are twice as [252] long occur. In their /202/ shade is usually found the hearth for cooking, and in front of them lie mats on which the family remains during the day (Pl. 12, Ill. 1; Pl. 41, Ill. 1).

2. Roofs (wãdõ): They are horizontally fastened to several poles put at the edge, usually to four, sometimes to three or six poles. Only mats are used here, and they are tied on with ropes. The mats usually fall down to the ground on the sunny side. Sometimes a protective roof of this kind is also built at one end of a mat wall (Pl. 41, Ill. 1; Pl. 10, Ill. 1). /Ills. 27 and 28 appear here./

361 The village (ĩzõ).

Ehrenreich says that the houses of the Carayahi usually consist of mat walls and stand in wild confusion, without any order. Only the Šambioá were said to have a street-like arrangement of the houses. This arrangement in rows that run parallel to the shore is also present

621 the Incas, and is met with to-day in Russia and elsewhere.
496 The hunting and fishing is participated in by all the men at the same time, and the proceeds of the day's chase are lumped together, then divided proportionately to all the families of the village; and those who have had "no luck" share equally with those who have been successful. To-day, they all go hunting at the command of their chief; to-morrow, they fish in the same way; and the next day, they all work on the village plantation. But in every case, the combined results of their efforts are divided equally according to the mouths
622 to be filled. All the doings of the village are directed by the chief. He holds in trust all the property of the local horde, and is supported by the community. Consequently, it is his
[597] duty to adopt all the orphans of the village, including the sons of warriors who fall in battle. It is not necessary, however, that he should excel in military skill. There are other qualifications that are considered more essential and of far more practical every-day value to one who would succeed as a chief. He must have sufficient experience, energy and diplomatic skill to enable him to deal harmoniously and successfully with civilized men. Therefore, a man who did not originally belong to the tribe but was adopted into it from some other, may become chief if he should excel in these particulars. He lays out all the work, plans the hunting and fishing expeditions, indicates the camping places and selects the ground to be planted. When the forest covering the land to be tilled has been cut down, allowed to dry and then burned, he stakes out the plot for each family composing the
622 village. He has also a very important duty to perform as a
627 sort of justice of the peace, and in enforcing the tribal laws. If two men quarrel, he adjusts the difference; while his wife adjusts differences between the women. He must also bring all culprits to justice, though he is not allowed to execute the sentence of the law. Custom demands that this shall be done by the wronged person. Murder and personal injury is avenged immediately, and without much ceremony, by the relatives of the victim. When the chief is informed of a rob-

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

Brazil.

The older children are left to occupy and amuse themselves entirely as they may feel inclined. Nevertheless, they show a natural good behavior. But in observing them, the idea is somehow suggested to one that they are, to some extent at least, creatures of instinct, like irrational nature about them. In common with the brutes, they seem not inclined to go beyond limits whereby they might suffer injury. Just as the wild creature, left to itself, does not need to be governed or restrained by anything apart from itself for its well-being, neither do these wild children, apparently, need the oversight of their parents. There seems to be no danger that they will harm themselves, or get into trouble. They play naturally in a very quiet and restrained manner as if to avoid all possibility of attracting the attention of enemies. To sell children to traders, as is done in some parts of Brazil, particularly on the Amazon river, is unknown among the Karayá.

While still at a tender age, the children begin to imitate the doings of their elders. The boys amuse themselves with archery, and by fishing and swimming; and the girls aid their mothers in the household duties. Children's toys are clay figures, small tops, miniature canoes, and even little cooking utensils, corresponding to the "tea sets" of civilized children. An amusement of which even adults are fond, is to play with a ball made of corn cobs and feathers, and a ring. Another, is a game known to many of us as "cat's cradle," which is the looping of a cord over the hands held some distance apart, and relooping and crossing it over the fingers from hand to hand so as to make it represent the figures of various animals. This game is common among the Indians of North America.

There appears to be clans among the Karayá. Each village considers itself one large family—a paternal communistic society—possessing a distinct name, and having a certain district for its own peculiar hunting and fishing ground. The cultivated land—the little village plantation—is owned in common, is tilled by all, and the products are divided systematically to each family. A similar arrangement existed among